

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

Did *Tashahhud* really originate on the night of *Mi'rāj* during a conversation between Allāh ﷻ, the Prophet ﷺ and Jibrīl ﷺ?

Answer:

The alleged incident in the question has been written in many books. The shortest version is that of 'Abd al-Laṭīf Ibn al-Malak ﷺ, also known as Ibn Firishtah, in his *Mabāriq al-Anwār*. This is the same text quoted by Mullā 'Alī al-Qārī ﷺ in his *Mirqāt al-Mafātīḥ*.

روي : أنه ﷺ لما عرج به أثني على الله تعالى بهذه الكلمات ، فقال الله تعالى : «السلام عليك أيها النبي ورحمة الله وبركاته» ، فقال ﷺ : «السلام علينا وعلى عباد الله الصالحين» ، فقال جبريل : «أشهد أن لا إله إلا الله ، وأشهد أن محمدا عبده ورسوله» .

“It has been narrated that when he ﷺ was raised above [for the *Mi'rāj*], he praised Allāh Most High with these words [i.e. *al-Taḥiyyāt*], whereupon Allāh Most High remarked: ‘Peace be upon you, O Prophet, and Allāh’s Mercy and His Blessings.’ He [i.e. the Prophet] ﷺ responded: ‘Peace be upon us and Allāh’s righteous servants.’ Thereafter, Jibrīl said: ‘I testify that there is no deity but Allāh, and I testify that Muḥammad is His slave and messenger.’”⁽¹⁾

This has also been quoted by Imām al-Qurṭubī ﷺ in his *Tafsīr* from Ibn 'Abbās ﷺ with only a partial chain. Preceding the incident is a short academic discussion regarding whether the incident is related to the relevant verses or not. He states:

روي عن الحسن ومجاهد والضحاك : أن هذه الآية كانت في قصة المعراج ، وهكذا روي في بعض الروايات عن ابن عباس ، وقال بعضهم : جميع القرآن نزل به جبريل ﷺ على محمد ﷺ إلا هذه الآية فإن النبي ﷺ : هو الذي سمع ليلة المعراج ، وقال بعضهم : لم يكن ذلك في قصة المعراج ، لأن ليلة المعراج كانت بمكة وهذه السورة كلها مدنية ، فأما من قال : إنها كانت ليلة المعراج قال : لما صعد النبي ﷺ وبلغ في السموات في مكان مرتفع ومعه جبريل حتى جاوز سدة المنتهى فقال له جبريل : «إني لم أجاوز هذا الموضع ولم يؤمر بالمجاورة أحد هذا الموضع غيرك» ، فجاوز النبي ﷺ حتى بلغ الموضع

⁽¹⁾ *Mabāriq al-Anwār* 1/244 and *Mirqāt al-Mafātīḥ* under *ḥadīth* (909).

الذي شاء الله ، فأشار إليه جبريل بأن «سلم على ربك» ، فقال النبي ﷺ : «التحيات لله والصلوات والطيبات» . قال الله تعالى : «السلام عليك أيها النبي ورحمة الله وبركاته» ، فأراد النبي ﷺ أن يكون لأُمته حظ في السلام فقال : «السلام علينا وعلى عباد الله الصالحين» ، فقال جبريل وأهل السموات كلهم : «أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله» .

“It is narrated from al-Ḥasan, Mujāhid and al-Ḍaḥḥāk that this āyah was in the story of Mi‘rāj. Likewise has been said in some narrations from Ibn ‘Abbās. Some maintain that Jibrīl ﷺ descended with the whole Qur’ān upon Muḥammad ﷺ except for this āyah, because the Prophet ﷺ was the one who heard on the night of Mi‘rāj. Others maintain it did not occur in the incident of Mi‘rāj because the night of Mi‘rāj had occurred in [the era of] Makkah; and this Sūrah, in its totality, was revealed in Madīnah. Consequently, those who say it was in the night of Mi‘rāj also say when the Prophet ﷺ ascended and reached the heavens in a lofty place, Jibrīl was with him until he [i.e. the Prophet ﷺ] had gone beyond the Sidrat al-Muntahā. Jibrīl said to him: ‘I cannot go beyond this juncture; none have been permitted to pass this point other than you.’ The Prophet ﷺ passed through until he reached the place which Allāh had willed. Jibrīl indicated to him [i.e. the Prophet ﷺ] to convey Salām to his Lord, so the Prophet ﷺ said: ‘All verbal, physical and monetary deeds are for Allāh...’” The rest is as mentioned above.⁽²⁾

Imām al-Qurṭubī ﷺ seems to have taken it almost verbatim from Abū ‘l-Layth al-Samarqandī ﷺ, who mentioned it in his *Baḥr al-‘Ulūm*.⁽³⁾ It has also been mentioned in a later work known as *Rūḥ al-Bayān* of Abū ‘l-Fidā al-Khalwatī ﷺ.⁽⁴⁾ The text is as follows:

وروى - أنه ﷺ عرج من السماء السابعة إلى السدرة على جناح جبريل ، ثم منها على الرفرف ، وهو بساط عظيم . قال الشيخ عبد الوهاب الشعراني : هو نظير المحفة عندنا . ونادى جبريل من خلفه : يا محمد ، إن الله يثنى عليك فاسمع وأطع ولا يهولنك كلامه ، فبدأ ﷺ بالثناء ، وهو قوله : «التحيات لله والصلوات والطيبات» أي : العبادات القولية والبدنية والمالية ، فقال تعالى : «السلام عليك أيها النبي ورحمة الله وبركاته» . فعمم ﷺ سلام الحق ، فقال : «السلام علينا وعلى عباد الله الصالحين» ، فقال جبريل : «أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله» .

Aside from a few details, the incident is the same as translated above.

⁽²⁾ *Tafsīr al-Qurṭubī* under [al-Baqarah: 2/285-286].

⁽³⁾ 1/189 (d. 373 AH).

⁽⁴⁾ 5/21 (d. 1127 AH).

Although this story has been written by a few scholars and is still told by many in public lectures, it holds no academic basis in *Sharī'ah*. This is for three reasons:

- 1) There is no chain of transmission recorded for the incident – neither authentic nor weak.
- 2) The *ḥadīth* of *Mi'rāj* has been authentically narrated with overwhelming details, and in no narration is the above incident related.
- 3) The origin of *Tashahhud* has explicitly been mentioned in authentic narrations.

One ought to not be deceived by names of great scholars when the story is circulated on social media or related in a lecture. Although the likes of al-Qurṭubī, Ibn al-Malak (Ibn Firishtah), 'Alī al-Qārī and others have written it, and later scholars like Mawlānā Yūsuf al-Ludhyānwī al-Shahīd رحمه الله went to the extent of using it as his argument (*ḥujjah*) in a certain controversial discussion,⁽⁵⁾ none have provided a chain of transmission in their works.

Imām Anwar Shāh al-Kashmīrī رحمه الله, in his *al-'Arf al-Shadhī*, made an interesting observation. He mentions:

وذكر بعض الأحناف قال رسول الله - ﷺ - في ليلة الإسراء : «التحيات لله» إلخ ، قال الله تعالى :
السلام عليك أيها النبي» إلخ ، قال رسول الله - ﷺ - : «السلام علينا وعلى عباد الله» إلخ ، ولكنني لم
أجد سند هذه الرواية ، وذكره في الروض الأنف .

“And some Ḥanafīs mentioned...” then quoted the report; he continues: “However, I did not find a chain to this narration, and [Imām al-Suhaylī رحمه الله] mentioned it in *al-Rawḍ al-Unuf*.”⁽⁶⁾

Al-Suhaylī's رحمه الله text⁽⁷⁾ is as follows:

وينضاف إليها في هذا الحديث ذكر الأذان الذي تضمنه حديث البزار مع ما روي أيضاً أنه مر وهو على
البراق بملائكة قيام وملائكة ركوع وملائكة سجود وملائكة جلوس ، والكل يصلون لله ، فجمعت له
هذه الأحوال في صلاته وحين مثل بالمقام الأعلى ودنا فتدلى ، ألهم أن يقول : «التحيات لله» إلى قوله :
«الصلوات لله» ، فقالت الملائكة : «السلام عليك أيها النبي ورحمة الله وبركاته» ، فقال : «السلام علينا

⁽⁵⁾ *Ikhtilāf-e-Ummat Awr Sirāt-e-Mustaqīm* (Urdu) [Maktabah Ludhyanwiyyah edition, 2009], p. 61. Also in English: *Differences in the Ummat* [Zam Zam Publishers, 2003], p. 57.

⁽⁶⁾ *Al-'Arf al-Shadhī* under *ḥadīth* (289). **Note:** Some of the scholars named in the previous passages were not of a Ḥanafī background.

⁽⁷⁾ 4/186.

وعلى عباد الله الصالحين» ، فقالت الملائكة : «أشهد أن لا إله إلا الله ، وأشهد أن محمدا رسول الله» ، فجمع ذلك له في تشهده .

Secondly, the details of *Mi'rāj* are recorded in numerous authentic narrations of a very lengthy *ḥadīth*, which would take up several pages should it be typed in a contemporary style. These narrations entail nuanced intricacies with regard to exactly what happened in the Night Journey and illustrate quite a picture. However, two things are not mentioned therein: the date of its occurrence and the incident in question. The narrations can be read in the *Ṣaḥīḥayn* and other works of *Ḥadīth*.⁽⁸⁾

Also, the *Tashahhud* itself has been authentically narrated in the books of *Ḥadīth*. The great companion, 'Abdullāh ibn Mas'ūd ؓ is on record as saying:

كنا إذا صلينا خلف النبي ﷺ ، قلنا : السلام على جبريل وميكائيل ، السلام على فلان وفلان ، فالتفت إلينا رسول الله ﷺ فقال : «إن الله هو السلام ، فإذا صلي أحدكم ، فليقل : التحيات لله والصلوات والطيبات ، السلام عليك أيها النبي ورحمة الله وبركاته ، السلام علينا وعلى عباد الله الصالحين ، فإنكم إذا قلتموها أصابت كل عبد لله صالح في السماء والأرض ، أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله» .

“When we used to pray behind the Prophet ﷺ, we used to say: ‘Peace be upon Jibrīl and Mikā’īl; peace be upon so-and-so.’ Allāh’s Messenger ﷺ looked towards us and said:

“Indeed, Allāh is the Peace. Whenever one of you prays, let him say: ‘All verbal, physical and monetary deeds are for Allāh. Peace be upon you, O Prophet, and Allāh’s Mercy and His Blessings. Peace be upon us and Allāh’s righteous servants.’ When you say this, it will reach every righteous servant of Allāh. [Then, continue:] ‘I testify that there is no deity but Allāh, and that Muḥammad is His slave and messenger.’”⁽⁹⁾

To conclude, the dialogue in question must not be quoted in lectures, nor written in books or articles, nor circulated on social media. If one quotes it in order to critique and/or expose the matter, this is an exception to the rule. Since there is no basis to this story, one must exercise full precaution. The Prophet ﷺ is on record as saying:

«من حدّث عني بحديث يُرى أنه كذبٌ فهو أحد الكاذبين»

⁽⁸⁾ Al-Bukhārī (3207) and Muslim (162).

⁽⁹⁾ Al-Bukhārī (3207) and Muslim (162).

“Whosoever relays a ḥadīth from me, thinking it to be false, then he is one of the liars.”⁽¹⁰⁾

The Prophet ﷺ has also cursed those who fabricate lies upon him:

«من كذب علي متعمداً فليتبوأ مقعده من النار»

“Whosoever deliberately lies upon me, let him reserve his seat in the Fire.”⁽¹¹⁾

Instead, one ought to strictly adhere to the guidelines to which Allāh ﷻ draws the readers’ attention in the Qur’ān:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِبْهُوَ عَلَىٰ مَا فَعَلْتُمْ نَذِيرٌ ۝﴾

“O you who believe, if a sinner brings some news to you, then verify it; lest you unknowingly convey (it) to some people, thereby regretting what you have done.”⁽¹²⁾

Answered by Shahin-ur Rahman, Northampton, UK.

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Checked and approved by Shaykh Dr. Abul Hasan Hussain Ahmed, London, UK.

⁽¹⁰⁾ Muslim in the Preface to his *Ṣaḥīḥ* [1], al-Tirmidhī: (2662) and Ibn Mājah: (41).

Note: This ḥadīth has not been numbered by Shaykh Muḥammad Fu’ād ‘Abd al-Bāqī رحمه الله in *Ṣaḥīḥ Muslim*.

⁽¹¹⁾ Al-Bukhārī (110), Muslim in Preface [4] (3) and al-Tirmidhī (2659).

⁽¹²⁾ [Al-Ḥujurāt: 49/6].